

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for March.

LETTER OF MR. KINCAID, DATED AKYAB, MAY 4,
1840.

I wrote you in the early part of last month,
which was but a few days after our arrival in this
place. Since that time I have been blessed with
a tolerable degree of health, and have pursued a
regular course of missionary work; preaching
three times on the Sabbath in my own house, and
four times during the week in three different places
in the town. My assemblies vary from 22
or 23 to more than 100 hearers. Few come to
the house, though every day from five or six to
20. To these I give religious instruction. The
heat is very great; the thermometer rarely fall-
ing below 90°, and much of the time during the
day it is up to 95° and 97°, in the coolest part of
the house. My two native assistants are every-
thing I can wish. They labor hard, and really
try to win souls to Christ.

Inquirers—Hindrances to the progress of the Gos-
pel—Native church.

We have three hopeful inquirers. One is
Moung Loon, a man about 45 years old. He
came from the country after medical aid, and
the first time he heard the gospel, it made a deep
impression on his mind. Every day he comes
and listens, and appears to have correct views of
God and the way of life through Christ. I have
no evidence, however, that he has yet felt the
renovating power of the Holy Spirit, but his mind
is rapidly passing from the delusions of heathen-
ism to the clear light of the gospel. Another in-
quirer, is Moung Yau That, a young man 17 or
18 years old—his father and mother were bap-
tized more than 20 years ago near Chittagong,
and are the only consistent Christians in this lit-
tle church. He appears to be truly awakened to
a sense of his lost condition as a sinner. Ma
Pong, a young woman 19 years old, is the wife
of Moung Na Gau, she listens with eagerness
to the gospel, and gives us encouragement to hope
that she is not far from the kingdom of Heaven.
There are three or four other persons who mani-
fest more than usual interest in listening to the
instructions of the word of God, but as yet they ap-
pear stupidly indifferent about the state of their
own souls.

Between my own labors and those of the two
assistants, from one to two hundred persons hear
the gospel daily. Many dispute with an ingenu-
ity and earnestness which might well put to shame
idle and ease-loving ministers of Christ. It is of-
ten truly affecting to see the deep workings of
the spirit, and the anxiety, in mustering arguments
to sustain that religion which they and their fa-
thers have revered, and around which have cen-
tered all their fondest recollections and their most
cherished hopes. All false religions will walk
together in fellowship, but the uncompromising
claims of the gospel, when they do not compel
respect and attention, awaken the most bitter op-
position. The heathen are accustomed to respect
all religions, because, like civil institutions, they
regard them as adapted to the various circum-
stances and wants of different nations. They
are often pleased, therefore, with the gospel, at
first, but when they come to understand its fear-
ful denunciations against idolatry and all unright-
eousness of men—that it pronounces the whole
world in a state of apostasy from God—that all
men without faith in Christ are without God, and
have no hope, and in the end must everlastingly
perish,—when they understand these things, and
that the gospel is the only system of truth and
the only refuge for the whole race of man, they
either become patient hearers, or bitter opposers,
or, as is sometimes the case, they take refuge in
indifference.

In my last letter, I informed you that there was
a church here of thirteen members. All, except
one, were baptized between 20 and 25 years ago,
near Chittagong. They removed to this town af-
ter the country fell into the hands of the Eng-
lish, for the sake of enjoying greater liberty and
toleration. Most of them have become feeble
from age, and soon the church must become ex-
tinct. They appear to love God, but are very
ignorant. There is some disorderly and unchrist-
ian conduct among them, but I attribute much
of this to ignorance, and therefore I do not des-
pair of seeing a more consistent christian moral-
ity established.

Excursion to villages—Hopeful converts—An in-
teresting character—Heathen Transcendental-
ism.

May 14. Since writing the above, I have
spent five days among the villages to the north
of this. I remained nearly all the time in three
villages of about 1,000 inhabitants each. My
assemblies would average 100 or more, and ex-
cept on one occasion, there was no interruption
or rudeness to disturb one who is accustomed
to address a heathen congregation. Many ap-
peared to be much interested, and would remain
after the crowd was gone, as long as I had strength
to talk with them. Several individual cases would
be interesting, if the limits of a letter would allow
of sufficient detail. I was urged to visit them
again, and since my return home several have
come to the city to get books and tracts. I think
more than 2,000 people heard the gospel. Moung
Na Gau was with me, and he labored hard to

reach the consciences of the heathen. There
are few priests and fewer idols in the country,
but then the worship of Nats, or demons, is uni-
versal. It is the same all over Burmah, except
in the large towns, where the splendor of Bud-
dhism, sustained by government influence, has
quite rooted out the old superstition.

The three inquirers I mentioned on the 4th,
give us cheering evidence that they are taught of
God. Two of them request baptism, but Moung
Loon is suffering the most bitter opposition from
his relatives, particularly from a brother and his
wife, and on this account he is afraid to be bap-
tized. He wishes first to win over his relatives
to a better state of feeling, but says he can never
be anything but a disciple of Jesus Christ, who
gave up his own life that sinners might be saved.
Among the other inquirers, is one of peculiar in-
terest, on account of his learning, his high stand-
ing in society, and his great age. He is called
M'ha don, a title given him by the king of Ava
many years ago, when he was sent into Arracan
to explain to the priests and people, the sacred
books. He called on me because I had lived in
Ava, and from that time onward he appears to
have felt a deep conviction that Buddhism has
more falsehood than truth. He has continued his
visits and attended public worship. For many
years past he has regarded outward Buddhism,—
that is, prostrations and prayers and offerings be-
fore pagodas and idols,—as adapted only to the
ignorant, unthinking multitude; and like many
others of a contemplative turn of mind, had taken
refuge in Pantheism, or the abstract, mystical
doctrines of Buddhism. All objects recognized
by the senses are to be regarded as illusions, alike
degrading to the mind and destructive of happi-
ness; and therefore, everything which is pleas-
ing, harmonious, and beautiful, is to be avoided,
and the outward senses to be blunted and crushed,
to the very utmost. The highest possible virtue,
and so the most perfect happiness, is indifference.
Praise and blame are alike; nothing pleases, noth-
ing offends; nothing gratifies, nothing disgusts.
You are neither to like nor dislike; the mind is to
be in a state of perfect equilibrium. Then all
idea of one's self, or individual identity, is lost
or absorbed in the divine essence, as a drop of
water loses its form and individual character
when cast into the ocean. Connexion with mat-
ter, or material substance, therefore, is the cause
of evil, and the gratification of the senses, is to
commit sin. Neither the eye, nor ear, nor taste,
nor feeling, should be gratified. Even conjugal,
parental, and filial affection are only so many
forms of selfishness. To own any thing which
affords pleasure, or to which any relative value
can be attached, is only to gratify self, or the in-
dividual being. While the highest efforts of vir-
tue consist in rooting out all idea of self, or in-
dividual existence, and so bringing back the soul to
an eternal, though unconscious repose.

Baptism—Interesting converts—Encouraging re-
sults of labor.

May 22. Yesterday we had a meeting for the
examination of those who wished to be baptized.
This afternoon we had a prayer meeting, and
then in the cool of the day assembled on the shore
of the harbor, and after services intended to in-
struct the Christians, as also the heathen who
gathered in considerable numbers around us, I
baptized Moung Loon, Moung Yau That, and
Ma Pong. The last two are young people, and
gave very satisfactory evidence that they were
taught by the Holy Spirit. The conversion of
Moung Loon is a case of peculiar interest. From
the very first, the truths of the gospel fell upon
his mind with irresistible power, and while they
swept away every vestige of heathenism, they
brought home to his inmost soul the knowledge
of God and of Christ Jesus, which is eternal life.
As all the inquirers were suffering violent op-
position and bitter railing, I preached last Sabbath
evening from Matthew v. 10, 11, 12, and told
them distinctly that honest and faithful disciples
of Christ could not escape persecution and re-
proach; and if they were not prepared to perse-
vere, regardless of all opposition, they were un-
fit for the kingdom of Heaven, and could not be
disciples of Christ.

Early on Monday morning, Moung Loon came
to the house and said he had not slept at all
during the night. He could only pray and weep
for joy, he had such an overwhelming sense of
the love of Christ in bearing in his own body the
sins of men. His deep feelings are more like
what we often see at home, than any other case
I have ever found among converts from heathen-
ism.

There are two others who wish to be baptized,
and there is much reason to think they have felt
the renovating influence of the Holy Spirit; but
one is now very ill, and the other is violently op-
posed by her husband. These tokens of the di-
vine favor encourage us to preach the gospel in
season and out of season, and endeavor to
commend ourselves to every man's conscience in
the fear of God. It is two months to-day since
we came to anchor in this harbor, entire stran-
gers and no house to go into; now, near the same
place and the same hour in the evening, three
converted heathen are baptized, and a multitude
listen to the everlasting gospel which brings life
and immortality to light. The venerable M'ha
don was at the water, and united with us in sing-
ing two hymns and paid the utmost attention to
all that was said and done. When the converts
came up out of the water, in answer to a ques-
tion which some one put to him, he replied in an
earnest and elevated tone of voice, "This is the
true religion, and I must be baptized and be a dis-
ciple of Christ." His constant attendance at
worship has created a great sensation all over
the city. The priests have had a meeting to in-
quire into the cause of this extraordinary con-
duct of the M'ha don; he told them, in the most
frank and open manner, "I have found the true
religion after worshipping idols and pagodas for
more than ninety years." So far, therefore, he
stands firm, and faces the storm. Though more
than 90 years old, his form is erect, and he walks
with a firm step, and reads without glasses.

The intelligence contained in the remaining
portion of Mr. K's letter we know will be wel-
come to our readers. The wonderful progress
of the gospel among the Karens in Bassein and
the other provinces which lie along the western
borders of Burmah Proper, has been alluded to
in various communications from the missiona-
ries; and some notice was taken of it in the
Annual Report of 1839; but no definite infor-
mation has reached us as to its extent, or the
probable number of those who have embraced
the truth. This work is the more remarkable,
as it occurs in a region where there is no or-
dained missionary, and from which the most
practicable mode of access to any of our sta-
tions, is by a long and perilous journey over the
mountains and through the jungles which sepa-
rate it from Arracan on the west. Yet the fa-
tigue and hazards of this journey have been
undertaken by many large companies, and a
communication has been established with Mr.
Abbott at Sandoway, as mentioned in his jour-
nal given in our last number. Immediately
on his arrival, Mr. Abbott sent a deputation
over the mountains to invite the inhabitants of
these provinces to visit him at Sandoway. The
result is stated in the journal to which we have
just referred. Though the violence of persecu-
tion has caused our missionaries to retire, for a
season, from their labors in Burmah Proper,
and has occasioned great suffering to the Chris-
tians at Rangoon, Ava, and other places, yet it
would seem that "the word of God is not bound;"
it still prevails among these simple hearted Ka-
rens of the western provinces, and they are
willing to incur every hardship and danger, for
the sake of securing to themselves its inestimable
blessings.

Wonderful work of divine grace among the Ka-
rens of the Bassein province—More than two
thousand souls hopefully converted.

You will be happy to learn the wonderful tri-
umph of the gospel in the Bassein province. It
commenced among the Karens in the latter part
of 1837, and now there are more than two thou-
sand rejoicing in the glorious liberty of the gos-
pel. Br. Abbott, at Sandoway, is in communi-
cation with them, and he has fifty or more prom-
ising young men in school. All the men who
have come over the hills, represent the work as
still going on; spreading from village to village
in every direction. Moung Shway Moung, who
was baptized the latter part of 1835, was ap-
pointed by the king, governor of all the Karens
in the Bassein province. He was sent down from
Ava the latter part of 1837—the Karens soon
found he was a disciple of Christ, and that he
would shield them to the utmost of his power
from oppression and persecution. The Karens
testify that "he was a just man, and would never
take bribes,"—"that on the Sabbath he closed
up his house, and remained alone." About this
time, the conversion of the celebrated young chief
took place. He is a young man of great energy
and powerful intellect, and all his influence
was thrown into the work of publishing the knowl-
edge of God among his countrymen. The full
extent of this revival we do not know, but enough
has been learned to convince us that it is an ex-
traordinary display of divine grace. Probably
more than two thousand souls are turned from
the worship of demons to the service of the living
God. This too has taken place under the jeal-
ous and intolerant reign of the new king. It is
God's glorious work.

From the Baptist Advocate.

Circular

OF THE EXECUTIVE COMMITTEE OF THE AMER-
ICAN BAPTIST HOME MISSION SOCIETY.

It is with reluctance and anxiety that the Ex-
ecutive Committee of the American Baptist Home
Mission Society address themselves at this time
to the Churches. They yield to the stress of cir-
cumstances in speaking when they would gladly
keep silence. Hitherto enjoying, as they trust,
the confidence and prayers of the Churches, they
found in their appropriate work, enough to task
their utmost strength, without allowing them-
selves the time or the inclination to diverge to other
objects.

But the apprehension has been lately, though
reluctantly entertained, that this confidence in
which they have heretofore rejoiced, has in some
minds been shaken, and that the prayers on
which they have relied, have suffered at least
some intermission. The occasion requires, there-
fore, of them, the endeavor to explain their posi-
tion, as fixed by the constitution of our Society,
and the polity of our Churches, and to do what in
them lies, to restore to this holy enterprise the
harmony that it needs and that it deserves.

They feel that plainness of speech may be in-
dispensable to procure for their remarks a hear-
ing; but they deprecate most earnestly any mis-
construction of their language, as if it were in-
tended to say either more or less than it seems to
say. Addressing themselves to brethren who
love a common Saviour, and who have all drunk
into one Spirit, and are looking forward, amid
infirmities and errors, to one common heaven,
they would strive to keep the unity of the Spirit
in the bond of peace. The feelings already ex-
cited on either side, are such that to touch them
seems inevitably to wound. The purpose of the
Executive Committee is but to heal, and that they
may do so, they desire to place themselves where
their brethren habitually resort, at the foot of the
cross, and with that lesson of self-sacrifice and of
all-enduring love full in view, they would wish to
speak and desire to be heard.

They would implore wisdom, and that temper and
spirit which may be reviewed with complacency
when they shall look back upon it from the death-
bed, and from the celestial city. In this temper
they would use that frankness and kindness which
befits their fraternal relation, and which may
best cherish that community of interest which
God has created, an indivisible community of in-
terest that man cannot destroy, and should never
forget.

It scarce needs to be said that as a denomina-

tion, we have gloried in knowing no legislator in
the Church, but our Lord Jesus Christ, in whose
written ordinances and pledged presence is all
our trust. Our Churches recognize no power, in
the mass of the disciples even to make laws.—
Our only book of canons was compiled in the
days of plenary inspiration. The New Testa-
ment is the only book either of statutes or of pre-
cedents, whose authority we allow. We have
contended with the utmost jealousy that the pow-
er of discipline rests in the individual Church,
and that such Church forms the court of the last
appeal, short of the bar of the Last Judgment.—
Our Associations and occasional councils are but
advisory bodies, and though by usage respected
and consulted, never were clothed with the pow-
er to legislate or to exercise discipline, and have,
therefore, no resemblance whatever to the Syn-
ods recognized by other denominations of Chris-
tians. The Voluntary Societies in which we are
united, composed as they are, in part at least,
of the unconvinced world, have still less the right
to enact ordinances and to administer government.
The Scriptures give them no such power, and the
Churches are neither inclined nor authorized to
confer on them such power directly or indirectly.
Were they to assume it, it might be justly resist-
ed, in bodies whose terms of membership, and
whose constitutional restrictions, and whose want
of an equal representation from all the Churches,
entirely disqualify them for its exercise. We
make these remarks not as if the principles thus
stated were unknown or had been disputed, but
because in the excitement of great questions, it is
always safe to state and to review, even at the
hazard of repetition and tediousness, the first ele-
ments of our peculiar polity.

A question has of late been most earnestly agi-
tated, that awakens naturally the deepest feelings,
especially at the South. We need not say we al-
lude to the action of the Anti-Slavery Societies
formed at the North. Our brethren at the South,
with great unanimity, deprecate the discussion as
unwarranted, the measures pursued as fatal to
their safety, and complain of the language occa-
sionally employed as cruel and slanderous. The
brethren at the North are found divided in senti-
ment. Some are earnest and decided in believ-
ing it their duty to urge upon the South, with
great plainness, the consideration of this question.
Another portion incline to some of their views,
but distrust the rightfulness and wisdom of their
measures. But still another division feel, that to
the churches of the South alone belong the ex-
amination and decision of this matter. In the
South there is but one party, therefore; in the
North, there are several.

Nor should it be wished to procure the action
of the denomination upon this question, we see no
body at this time in existence, that is competent
to commence the examination, out of the individ-
ual Churches. The only general body that would
be authorized to examine the question, must be
composed of representatives from individual
Churches, delegated for that express purpose;
and these could bind only the churches that sent
them—nor even then could they bind by any
new laws. A General Convention of our church-
es throughout the country, with general powers,
we have not, and it would be dangerous to create
such a body, wielding, as it necessarily would,
a power of uncertain advantage and of certain and
lasting injury.

The wish has been manifested, on either side,
that voluntary societies, our own among the num-
ber, should act upon this question, either by dis-
approving the civil institutions of the South, or
censuring the course of those at the North who
impugn these institutions. The Executive Com-
mittee believe that voluntary societies have no
such right. It would be travelling out of the re-
cord to allow the introduction of the question, or
admit it even as a subject of conference in the so-
ciety. We must, in doing so, act uncommissioned,
and trample upon the ruins of our constitu-
tion, to arrive at the question. It would be again
a violation of our first principles as Baptists, re-
cognizing no disciplinary powers beyond the in-
dividual Church, and no legislation out of the
lids of the New Testament. And it would be the
creation, in the most objectionable form, of a syn-
d, one of that class of institutions whose usurpa-
tions laid the basis of the Romish apostasy. It
was, as ecclesiastical history proves, not so much
the acts of individual bishops in the first instance,
as the collective acts of synods, and those too
springing up in republican Greece, and acting on
republican models, which laid smooth, broad and
firm, the highway over which came the Man of
Sin travelling in the greatness of his strength.—
As Christians we dare not disregard the warnings
furnished by the past history of the church. As
Baptists we must not forsake what our churches
have regarded as the primitive way.

But allowing the admissibility of such action
on the part of any voluntary society, another ob-
jection, and one of great practical moment, would
be against the course. Were a voluntary soci-
ety, our own for instance, to usurp a power never
given them, and in any way to adjudicate on this
question, the result would not meet the wishes of
those who should obtain such interference of the
society in their favor. Did the society, as some op-
ponents of slavery have desired, determine to brand
the slaveholder by rejecting his contribution, the
South would be exasperated—the South, the only
body, as the abolitionists themselves allow, that
are competent to make the final decision; and a
wall of iron would be raised, cutting off inter-
course, and shutting out sympathy, and leaving
them no longer any access to the very minds they
desire to influence. Thus having closed against
them all ears and all hearts at the South, they
would also have alienated from them the large
body of brethren at the North, who decline, from
principle, assuming to interfere in this matter,
and who could not patiently endure being formed
into measures with which they could not sympa-
thize.

But on the other hand, should the society cen-
sure the abolitionists, the object that is sought by
our southern brethren would not be attained.—

The ranks of the anti-slavery body would be im-
mediately swelled from those who are now inclin-
ed to their views, but disapprove their measures.
This latter class would necessarily side with the
former when believing them injured, and some of
the third division already described, might be
drawn from similar motives, into the same orga-
nization. The churches again, having, as through-
out the North they have, members in more or
less numbers, who sympathize with the anti-
slavery party, would be rent by the inevitable
entrance of the question, and fall a prey to the
most calamitous and bitter contentions. Any
measure that could be deemed the proscription of
the abolitionists would precipitate at once into
their ranks, a portion of the Churches that now
stand aloof.

Thus it will be seen that nothing would have
been done to stay the excitement deprecated by
the South, but much to irritate it and much to ex-
tend it. If on either side extreme measures could
be carried, the cause in whose behalf they should
have been adopted, would lose more than it gained.

And meanwhile, the general cause, dear, we
doubt not, to the hearts of all, must suffer inevita-
bly and deeply, in either event. Does it deserve
thus to suffer? Are not the interests of our feeble
churches, and the spiritual wants and wide desti-
tution of our common country, too precious to be
perilled by such a discussion, whatever its issue?
The Church has felt herself often called to strug-
gle most vigorously against that tendency so ob-
servable in our national character, to drag down ev-
ery interest into the vortex of some great and ab-
sorbing political question of the day. The church
has wisely and uniformly refused to furnish an ar-
mory for the secular conflicts of the time. When
political opponents have struggled to proselyte or
to subsidize the church, we believe it has been
her policy, we are sure it has been her duty, to
decline all knowledge of either party. Her pray-
ers have gone up for the nation, and its councils
and its rulers, its union and its prosperity. But
her members have been left individually to act
upon the free impulse of their consciences, while
the Church, as such, has turned to her own ap-
propriate task, and in the language of Nehemiah,
replied to every appeal; "I am doing a great
work, and I cannot come down." We would not
be misunderstood as representing our brethren
now to have desired of the church at large, or of
voluntary societies, such political action.

But the difficulty now urged upon this society
for its examination and discussion, is one more or
less entangled with political questions, and in-
volving political consequences. And prayerfully
and solemnly, in all kindness but in all earnest-
ness, the Executive Committee must, with their
views as to the proper province of the society
and its committee, claim an exemption from any
share in such a discussion. If any officer or
agent has, through inadvertence, held different
language, it has not been with the authority of
this committee.

Against the disposition of some beloved brethren
to withdraw from that union so dear to the society,
and as we humbly trust to that of God, we pro-
test affectionately, respectfully, and with earnest-
ness and vehemence. We need union as a de-
nomination. And, as patriots, we must cherish
religious union as one among the strongest, al-
though not the most prominent, of the bands that
hold together the union of these States. And in
a day when the infidel and the Romanist play each
into the other's hands, forgetting all minor differ-
ences for a common end; amid scenes daily ex-
hibiting the power of combination to obtain suc-
cess for the worst objects, and the efficacy of dis-
sen- sion, to make shipwreck of the best; it is sure-
ly not when bad men league, that good men should
strive.

Upon the meeting of the brethren at the ap-
proaching anniversary, the Committee implore
most fervently the descending influences of the
Holy Spirit, that peace may be still within the
walls of our Jerusalem; and that in the doings of
this and kindred institutions, the one Spirit of our
one Lord, may retain the union of hearts, even
where there may not be an entire union of views.

By order of the Executive Committee,
SPENCER H. COXE, Chairman.
BENJ. M. HILL, Cor. Sec. A. B. H. M. S.
February 16th, 1841.

THE OBERLIN AFFAIR, it seems, was much
more severe than has been supposed. The young
man was dreadfully gagged and lashed, and re-
duced to a great state of debility. One of the Pro-
fessors, Mr. Cowles, has made a humble and
Christian confession of the part he took in the
lynching, and exhibits deep sorrow on account of
it. According to the N. Y. Observer, several of
the Faculty were concerned in it, and are coming
out with a full statement of the matter; they prob-
ably have become sensible of the impropriety of
the act, as well as Professor Cowles. That there
should have been great indignation at the licen-
tious conduct of the young man, in attempting to
corrupt females in the Seminary, is not surpris-
ing; and that he deserved severe punishment
there can be little question; but the course adopt-
ed showed that perfection has not yet been attain-
ed by all the Professors at Oberlin, and probably
never will be.

ANTI BIBLE MONOPOLY.—We have been much
interested by an account, published in a late num-
ber of the Patriot, of a meeting held in Yorkshire
against the present Bible monopoly in England. It
was there stated, that if the right of printing the
sacred text were not confined by patent to the
king's printers, copies of equal value could be
furnished for little more than half the present
price.—After a violent struggle the monopoly has
been destroyed in Scotland.

Job complains that God's arrows did stick in
him; but these were not for destruction, but for
trial—asmenshoot bullets against armor of proof,
not to hurt it, but to testify its worth.—Bishop
Reynolds.

NEW HAVEN, February 27.

Our readers will make all due allowance for the want of editorial matter in our department of the Secretary, when they remember that we are in the midst of an interesting protracted meeting under the direction of our beloved brother Knapp. Those who know any thing of brother Knapp's method of conducting a meeting of this kind, will not wonder that we find no time to write for the paper. Every moment is occupied in the duties of the meeting. We may attempt, however, to keep a Journal of the progress of the meeting, and interest our readers in that way during the heat of the engagement with the enemies of the cross. The meeting commenced on Monday evening, the 22d ult. Our spacious house of worship has been filled from the beginning with an attentive auditory, and some hundreds were said to have gone away last night for want of room. There were some twenty-five or thirty amongst the inquirers last night. A goodly number have already found peace to their souls, and the number of converts is rapidly increasing. The prospect of a general work of grace in this city is exceedingly animating. We ask an interest in the prayers of all who desire the prosperity of Zion, that this whole city may be subjugated to the peaceful reign of the Messiah, and the shout of grateful praise go up from every house and from every heart. The prospect is quite encouraging also, that the College is about to be extensively blessed. God grant that this mass of cultivated mind may be consecrated to his service, and that this college may become a great moral light-house, which shall illumine the nations of the earth, and dispel the gloom of ignorance and sin even to the utmost bounds of the habitable globe.

For the Christian Secretary.

Foster's Essay

ON THE AVERSION OF MEN OF TASTE TO EVANGELICAL RELIGION.

We have no intention to incur the charge of pedantry to which we are sensible any attempts of ours, by way of a critical review of any thing from the pen of the eminent author whose productions we have designated for the subject of an article, would expose us. To the few who have been conversant with the writings of Foster—too few we must believe the number is—no comment is necessary in recommendation of their excellence. His profound originality and discriminative vigor of thought, though clothed in language most peculiar and unobtrusive of all ordinary rules, yet possess a dignity which criticism has ever assailed in vain, while the deep and fervent tone of piety and high moral courage of the author, at once fearless of the scorn of "wits and worldlings," and regardless of all the attractions of elegant literature when placed in competition with the distinctive objects of his life, the glory of God, have been the admiration of all, who, in every volume of his works, have felt the genial spirit of the one, pervading every line, or marked the dignified progress of the other.

The object of the present notice is simply to direct the attention of the christian public to the particular portion of his works specified at the head of this article, with reference, not so much to its intrinsic excellence—in which, however, we believe it possesses more than ordinary merit—as to some truths of a practical bearing, inattention to which, in our view, constitutes a principal and serious evil in the christian church.

The subject of the essay pre-supposes the existence of some definable reasons irrespective of those natural to the human heart why men of cultivated taste in particular so frequently conceive an aversion to evangelical religion.

The class of persons selected for inquiry, first, meets us in a view of more than ordinary interest. The infidel scoffer, the profane despiser of religion, and the man whose mind is too debased to be susceptible of a thought or concern on so refined a subject, are characters that should and we may hope do excite the sympathies and prayers of the church. But it is not in the nature of things that we should feel the same degree or kind of interest in persons of this character as in a different class of unbelievers. The believer when trying to impress such a mind with the excellence and importance of religion, despite of the lively sensibility which he feels of the worth of the soul and of the duty of faith in the use of the means of grace, cannot still repress his painful misgivings and unpleasant apprehensions that he is but "casting his pearls before swine." When on the other hand no such rancorous opposition to christianity exists, when the individual acknowledges its truth and is sensible of its refined excellence, and at times painfully conscious of the danger and criminality of neglecting a subject of such vital moment, with how different feelings, with what earnestness and affectionate confidence does the christian dwell upon the amiableness, and try to impress the claims of his holy religion. How often does it happen that with individuals of the character described we have been on terms of more than common intimacy which has grown into a permanent and valued friendship, and in event of such an attachment, how ardently have we desired to see our friend possessed of the only needed requisite to a truly noble mind—reverence and love for the Deity.

It is with reference to this latter class of individuals that the inquiries of the essay are pursued, and an explanation attempted of some extrinsic causes of their aversion to evangelical religion. The limit prescribed to an article like this will of course not allow of a review of all these, and we shall accordingly confine ourselves to a few of the most prominent, hoping, by directing the attention of a few, especially of religious teachers, to the subject as treated by the author himself, not entirely to fail of our object.

The first cause of aversion to religion among men of cultivated taste, to what the author calls

our attention, is its frequent connection with weak and uncultivated minds. That such, to a great extent is the case with the christian religion need not be proved. And we are far from feeling regret at the fact. Indeed we deem it a matter of sincere gratitude and joy, that it is the benign policy of our religion to adapt itself to every rank and condition of our fallen race. Yet it cannot be doubted that the very feature which is the loveliest and most ennobling distinction of Christianity, operates most unfavorably upon the class under consideration. Their views of religion in its intellectual character are formed wholly from its disciples, and it is easy to see in how humble a light it must appear, how sadly depreciated in the sublimity which essentially belongs to it, when viewed in the narrow and obscure abode which it occupies in the minds of far the greater portion of believers. But the opinion of inferiority as an intellectual system is not the only particular in which religion suffers by its connection with illiterate professors. Our author has explained a variety of circumstances in the habits of thought and manners of illiterate christians, by which religion is rendered absolutely offensive and disgusting to persons of intelligence and refinement. And here our own experience will sustain him. Who, for example, that has reached the age of judgment and observation before he was able to estimate religion by its own intrinsic excellence, but has a thousand times felt a most offensive repugnance, excited by circumstances like the following—the total ignorance and indifference of many pious christians to the evidences of the truth of christianity, amounting not unfrequently to absolute abhorrence of the spirit of inquiry, as if inquiry implied doubt on that which demands implicit faith—the destitution in the religious discourse of others of any "exercise or subjects of intellect," and the absence of all idea apart from mere feeling and experience—a childlike and ludicrous attachment of many to a few favorite opinions, quite unessential to christianity, but in the view of the individuals its constituent substance—a most repulsive self sufficiency in others, and a disgusting overweening of knowledge, the invariable concomitants of ignorance, and more than all, the silly affectation and ludicrous grimace, very commonly observable in the habits and especially in the religious exercises of illiterate professors. It would be a most useless and invidious labor to enumerate these unpleasant, and to christians of refinement and taste, deeply mortifying circumstances, were they inherent in the nature of christianity, or beyond the possibility of remedy. And here we arrive at the question which we had in view in the design of these remarks. Can nothing be done to elevate the intellectual character of the christian church? The means are unquestionably at our command. They exist in our institutions of learning and lie scattered in all the rich sources of intelligence, which Heaven has made the peculiar blessing of our favored land. What prevents their application in the particular case of the church, we have yet to learn. Yet we believe it is undeniable that there is far less intelligence and cultivation in the mass of religious professors than in the other portion of the community. We must believe there has been an unwarrantable and criminal indifference in the church to the cultivation of its intellectual character. It has not realized that from its subordinate intellectual rank, an opinion of religion obtains among the most important class of its enemies little less unfavorable than from an equal deficiency in christian graces and piety. Individual christians have not been awake to the importance of superiority in intelligence, refinement and dignity of character, as of integrity in morals and eminence in piety. That the two are equal we do not say; but that there is far less inequality between them than has been allowed to exist in the estimation of the church, we are well assured, and the effect has been to degrade christianity and render it unacceptable to men of intellect and refinement. We could sincerely wish with our author that the circumstances to which we have alluded were wholly confined to private christians. But on the contrary, we are compelled to believe that they exist to no inconsiderable extent among ministers of the gospel, and with an increase of injury to religion proportionate to the superiority of their influence over that of private christians. We cannot better convey the sentiment of our author on an important point than by a literal quotation.

"While remarking on the effect of unpleasing images employed to illustrate christian principles, I cannot help wishing that religious teachers were aware of the propriety of not amplifying the less dignified class of those metaphors which it may be proper enough, sometimes to introduce, and which are employed in a short and transient way in the Bible. I shall notice only that common one in which the benefits and pleasures of religion are represented under the image of food. I do not recollect that in the New Testament at least this metaphor is ever drawn to any great length. But from the facility of the process, it is not strange that it has been amplified both in books and discourses into the most extended descriptions, and the dining room has been exhausted of images and the language ransacked for substantives and adjectives to stimulate the spiritual palate. It is degrading to spiritual ideas to be thus extensively and systematically transmuted, I might say cooked into sensual ones."

We cannot without the conclusion that, had the author lived in this day of modern innovations, his sound judgment and love of propriety would not have allowed him to be satisfied with noticing one or two like improprieties. Judging from the frequency with which the same and similar stale and insipid metaphors, whose long identity with the most inferior of common place ideas, is alone sufficient to render them intolerable, are still reiterated, *iterum, iterumque*, under a thousand different transformations by religious teachers, we must conclude that very little improvement has been made of the wise suggestion of the learned author, while we cannot help but think a new vein has been struck in the use of vulgar and offensive images, which without the advantage of any dignity which a venerable age may impart to the old class, are ten times more insignificant and repugnant to every principle of taste and not unfrequently of decency. We presume the reader need not be informed that reference is had to the style of preaching, recently become very fashionable among the class of preachers known

among us as "revivalists." As if the language employed to convey the sacred and august truths of the christian faith were exempt from all the requirements which the tastes of the civilized world has made the standard of excellence in style, these modern innovators appear to pride themselves in showing a total contempt for the taste of the age and all ordinary rules of language, and to delight to associate religion with the lowest and most degrading figures. In any other profession improprieties half as offensive would be at the expense of the individual's reputation, and would be considered properly rewarded by ridicule and contempt. But a christian minister can shock the modesty and insult the common sense and self respect of a congregation by disgusting associations and comparisons of themselves with objects offensive and revolting, with perfect impunity. The church must be witness to such violations of decency within its borders without daring to utter a word of disapprobation, or even to cherish a disapproving thought, lest haply they be found fighting against God." If one does presume to call in question the propriety of what he cannot approve, he is at once known by the ungracious names of "fault-finder," "Antinomian," "Anti-revivalist," and most probably becomes one of the worst enemies of religion.

We are referred to the success that has followed this style of preaching in proof of its necessity and peculiar adaptation to awaken the impenitent to the eternal interests of religion. It does not concern us to attempt to confirm the common objection that the effects alluded to consist more in a transient excitement than in conviction for sin and conversion to God. We have only to say that it is a libel on the sanctity, the purity and chaste simplicity of our holy religion, to make it dependent for effect upon excitement of human passions by low, uncouth images and vulgar associations. God has told us that "the wisdom which cometh from above is first pure," "Every word of God is pure" and "the words of the pure are pleasant words." It is equally inconsistent with all acknowledged principles and with common sense itself as with the word of God. To attempt to magnify the importance of any subject by representing it under a figure of which the only merit is its oddity is, to say the least, in bad taste, and will generally be unsuccessful. In religion it is more than a perversion of taste or an unsuccessful attempt. It is to stain the purity and degrade the dignity of the christian faith. It is, as our author happily expresses it, "Officially placing the singularity of littleness to draw attention to the singularity of greatness, which in the very act it misrepresents and obscures. It is giving an uncouthness of mean to a beauty which should attract all hearts."

We hope we shall not be suspected of disrespect of the high calling of the ministry when we give it as our opinion that less egotism than is commonly observable among the class of ministers alluded to (and we must confess our observations make us very apprehensive of contagion to others from this source) would conduce quite as much to the dignity and respect of the ministerial office and to the success of the gospel. We have never witnessed a more mortifying exhibition of human weakness and human littleness, than in the attempts of some ministers to set forth to a congregation their martyr spirit and moral courage under exposure to popular rage, excited by what they would term the plainness of their preaching, but what we can in many instances look upon no more favorable light than sheer insolence and abuse. We are aware that we are exposing ourselves to the charge of uncharitableness, and very likely of captiousness and severity. The inference may be just, notwithstanding we have been conscious of no worse spirit in our remarks than solicitude to see all things done after the injunction of the apostle "decently and in order." We would never merit the reputation of a fault-finder or suffer a disposition to ungentle criticism—for which while humanity remains imperfect, there will always be sufficient room to supercede regard for the advancement of the Redeemer's kingdom. To the former we may be too much inclined, to the latter we have a humble confidence, we are not wholly insensible. If we can judge of the emotions of our own heart, we rejoice in nothing more than in the rapid triumph of the principles of the christian faith over the kingdom of error and the wickedness of the human heart, and it is because we know this can never happen except when religion appears through the ministrations of its truths and the lives of its disciples, in its true character, the meek, unobtrusive and compassionate friend of our lost race, that we have spoken plainly in reprehension of what we candidly believe does more than all other external circumstances combined to obscure its essential sublimity and sully the amiableness of its character.

We have lost sight of our author in our long digression and can only return to him by a brief paragraph in conclusion.

The remarks on causes of aversion to religion disconnected with itself, with which the essay is concluded, places the mass of what is termed our refined literature considered in its religious influence in a melancholy and we fear too true aspect. How seldom has it occurred to the christian world, that the whole field in which it has been thought necessary that the young mind should be disciplined and fashioned to its proper texture is corrupted by an influence actually subversive of all taste for religion and therefore in hostility to the most invaluable interests of the soul. Such is the opinion of Mr. Foster is the fact, an opinion which an acquaintance with literature that has seldom been surpassed, united to unusual acuteness of discrimination and soundness of judgment invests with more than ordinary claims to consideration. We have no time for inferences and must therefore leave the remark with a notice. We cannot forbear however to express our high gratification that an attempt has recently appeared to correct this tendency in our literature. We are especially glad to discover this disposition prominently manifested in the spirit of a publication, evidently destined to no mean rank among literary periodicals, which has just been issued under the title of the "American Eclectic." A publication, which, while it embodies all that is most valuable in the literature of the world to the exclusion of "what is trifling or pernicious," gives also to religion the place which it deserves as the basis of all that tends to the proper cultivation of the faculties and real improvements of

the mind, should be hailed as an invaluable legacy by the christian public and command their liberal patronage.

We cannot conclude this article, already extended to much greater length than we had designed, without requesting the attention of the christian public especially, to the small, but choice collection of works from the pen of Mr. Foster. We are particular in this request because our observations have led us to conclude that the writings of this author have never received that attention from the public generally to which their distinguished merit entitles them. We believe we shall express the sentiments of many whose opinion is entitled to greater respect than we claim for our own, when we say that so much that is valuable cannot be found in an equal compass within the whole range of English literature. His essay on "Decision of Character" comprehends a view of a highly important subject of inestimable worth to all who are concerned in the formation of proper habits. His dissertation "On the application of the epithet Romantic" is an accession to literature rarely equalled in value within the limits of a short essay. No where does the dignity and grandeur of the missionary enterprise appear in delineations equally faithful and vivid as in his "Glory of the Age," and we would only add nowhere have the extrinsic causes, that weigh upon the influence of the Church, been so faithfully drawn as in the essay which has been chiefly contemplated in this article. Pervading the whole the christian reader will discover, united to the sternness of rigid argument, a spirit of deep-toned piety not inconsistent with the exercise of genuine devotion.

REMARKS.—We are pleased on the whole with the remarks of our correspondent with reference to the necessity of greater refinement on the part of professing christians generally; but we cannot think the evil complained of among ministers, is greater now than formerly, or that it attaches more particularly to that class of ministers known as "Revivalists," than to any others. We have no doubt that some preachers, assuming the title of Revivalists, do practice to a most lamentable extent the very things complained of; but that these evils are peculiar to "Revivalists" generally, we are not prepared to admit. Nor do we suppose that our correspondent means to convey such an idea. There are many modern "Revivalists" who are as free from any such charge, as were Whitefield and President Edwards, in the days of their wonderful success in such labors.—[Ed.]

OXFORDISM.—By the following, copied from the Advocate, the Episcopacy and papacy are in sisterly concord in Great Britain; at least, the Episcopal press is favorably disposed to such equality and union. But the claim of the appellation, sister, in the opinion of the old Mother, is rather too arrogant; and if Queen Victoria and her subjects tender the hand for the restoration of union, it must be as *daughter*, not as *sister*.—*Bap. Register.*

OXFORDISM.—We have frequently expressed our belief that the principles of Oxfordism are assimilated to those of Romanism in all respects except an acknowledgement of popish supremacy. Every week brings us new evidence of this fact.

The "British Critic" is a publication under the management of the Puseyites. A few extracts from it will show their views of the church at Rome:

"ANTI-CHRIST.—We consider that it is impossible to maintain certain branches of the church to be the communion of Anti-christ, as it has long been the fashion with Protestants to do, without our own branch being involved in the charge; if any part of the church be anti-christian, it will be found that all the church is so, our own church inclusive. We are much disposed to question whether any tests can be given to prove that the Roman communion is the Synagogue of Satan, which will not, in the judgment of the many, involve the church of England."

It is very well for Sandemonian, Ranter, or Quaker, to call Rome the seat of Anti-christ. We can not afford to do so: *nostra res agitur*: we come next. Members of our church should be entreated to consider this carefully. In thus assailing Rome, they are using an argument which is as certainly, if not fully, available against their present religious position, as one which, if they use it consistently, must drive them forward into some more simple system of religion, nay, on and on, they do not whither.

We are not speaking against the church of Rome; it is a sister church—we are not speaking against individual members of it; far from it; it is our delight to think that God has many saints among them; it ought to be our prayer that among us may be as great saints as have been among them.

After speaking of characters that they do not approve, they add: Such was not Borromeo, such was not Pascal; such was not Becket, Innocent, Anselm, Bernard, Hildebrand, Gregory; such were not men of holy and humble heart, whom Rome commemorates in her services."

There can be no doubt that the Apocalypse represents the mystic Babylon as the mother, and not the sister, of a corrupt progeny. The Catholic Herald thus speaks of the claim to sisterhood:

How patronizingly the 'Critic' speaks! The truth of the matter is, the Puseyites do not deserve the praise of discernment, in claiming for their church a sisterhood with Rome, which is too much for bigotry to grant or for truth to allow. The church of England is the daughter of the church of Rome—the mother and mistress of all churches.

A NEW REINFORCEMENT of Romish missionaries has recently been sent to the Sandwich Islands. The Pope will spare no efforts to delude the poor natives. Never mind; let evangelical missionaries labor and give them the Bible, and it will be an up-hill business for the waning pontiff.—*Bap. Register.*

No man ever regretted that he was virtuous and honest in his youth, and kept aloof from idle companions.

THE SABBATH.—Who has not felt the tranquilizing influence of the Sabbath morn? Nature seems to sympathize with the moral associations of the scene. On other days her voice is almost drowned amid the din and bustle of the world, but when the wheels of Mammon's car are arrested, and their thunder is not heard, then she comes forth with soothing language, then she on the heart like Eolian music, to subdue its passions, and to awaken its finer sensibilities. The voice of nature is the voice of God; he who speaks in the sanctuary of redemption by the blood of Jesus, speaks from the hush and fragrance of the morning, of the vast and varied gifts of his providence. To commune with nature and with God we must imitate David, and awake early.

The resurrection of Jesus, took place before the dawn. Ere the sun was up, one of his faithful followers repaired to the sepulchre. She went in the morning twilight to look upon the tomb of Jesus. She found it unsealed and empty, and wondered what had become of her Lord. As she wept a voice addressed her, at first in a stranger's accents—lest, under the excitement, a too sudden revelation might overpower her mind—then that voice was changed, and the well remembered tones told her that was indeed her risen Master. Did Mary find her Redeemer at early dawn, and shall we presume to expect his presence if we doze away in guilty slumbers, that portion of sacred time? No; let us rather fly to the sepulchre and see amid the shadows of the morning the breaking beams of the Sun of Righteousness. Let us gather the spiritual manna before the sun is up, and feed upon it, ere we refresh ourselves on the food that perisheth. Few would complain of dull Sabbaths or wandering thoughts or tedious services, were they to secure, for the purpose of private devotion, the morning of the Sabbath. A sacred impulse would be obtained, which, like a favoring gale, would waft the soul onward to its rest.

Until you value and improve the Sabbath morning, you need not expect to experience the full advantages of that blessed day. If on other days, you can awake early to serve the world, and on the Lord's-day you take the liberty to indulge the flesh, be assured the Sabbath will not ordinarily prove to you a delight, nor will it close upon you with edification and peace.—*Waterbury.*

SEMI-MONTHLY LIST.

Deaths.

O. M. Peterson, July 24th, 1840, Perry county, Ala.

Ordinations.

Edmund Turney, Hartford, Conn., Feb. 17, 1841. John Peters, Waterloo, Monroe county, Ill., Dec. 10th, 1840.

Joshua C. Harvey, Carthage, Hancock co., Ill., Jan. 7, 1841.

Charles E. Dodge, Bloomington, McLean county, Dec. 20, 1840.

Cephas Bennett, late missionary to Burmah, Uta, N. Y., Jan. 27, 1841.

Rufus F. Buel, Hamilton, N. Y., Jan. 23, 1841. He is expected soon to leave this country, on a mission to Greece.

Churches Constituted.

At Bunker Hill, Ill., Jan. 10th, 1840. At Robinson Township, Posey Co., Ill., Dec. 25, 1840.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 5, 1841.

Conn. Literary Institution.

The Quarterly Examination of this Institution took place on Tuesday the 23d ult., and was highly commendable both to instructors and students. Its prosperity seems never to have been greater than at the present time, either as it respects its resources, students, or Board of Instruction. The Examination, though not what its instructors had designed, on account of its operations being somewhat impeded by a revival of religion which resulted in the hopeful conversion of about a dozen of the students, yet bore the evident marks of close investigation on the part of the students, and the greatest fidelity on the part of the instructors.

The examination of the Classical Department exhibited a thorough acquaintance with every part of the Grammar, and excelled all that we have been acquainted with in that stage of their studies, in the easy and fluent manner in which they expressed the original languages, as well as in the elegant translations which possessed the crowning excellence of combining the literal with an elegant and chaste translation, not violating the precise shade of meaning and the peculiarities of the author.

In fact, we expect many of them will occupy important stations in society, when they shall have completed their intended course of preparation.

The English Department is also worthy of the highest praise. They appeared as if accustomed to think and reflect upon the facts to which they had given their attention. The answers were given in a prompt and ready manner, indicating the manner in which they had been accustomed to recite during the term.

At the close, the students came into the chapel, and an original hymn, composed by Mr. Lovell, one of the teachers, was sung, and prayer being offered, the term expired.

The Spring Term will commence on Wednesday, the 10th instant.

REVIVALS.—The work of grace which commenced in this city about two months since, continues, as near as we can learn, with unabated interest. Since the publication of our last, numerous conversions have occurred among men in the meridian of life, and of more advanced age. The work appears to be more particularly confined to this class of individuals at present. Meetings are held every evening in the two Baptist churches; in the North Baptist church the interest has been increasing du-

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ring the present week. The Methodist and Congregational churches are sharing largely in the fruits of this revival. We are unable at present to state the number of conversions which have occurred in the different churches; it would be, in fact, almost impossible to do so, while converts are being multiplied daily. As soon as we can obtain the desired information, we shall lay it before our readers.—Since the commencement of the revival, about one hundred and twenty persons have been baptized in connexion with the South Baptist church, and as many more by Rev. Mr. Eaton, of the North church, making a total of two hundred and forty.

ROCKY HILL.—A most powerful revival has been in progress in this place for the last two weeks. Out of a population of about eleven hundred inhabitants, we learn that nearly fifty have already become hopeful subjects of God's pardoning mercy, and that the work is increasing. One feature of this revival deserves a passing notice. No extra exertions have been made on the part of the church, and since the commencement of the revival only one sermon has been delivered, except on the Sabbath. The converts and some of the members of the church seem to be the instruments of carrying forward the work. Prayer meetings are now held in different sections of the village every evening, and a deep and thrilling interest on the subject of religion pervades the place. Our informant states that there is scarcely a house that had not been visited by the outpouring of the Holy Spirit.

DEEP RIVER.—We have learned through private sources that a very interesting revival has been in progress for some two or three months past in this place, but have not learned the particulars. Will brother Jennings have the kindness to favor us with an account of it.

THE CHRISTIAN REVIEW. The March number of this valuable periodical is received, but we have not yet had time to read it. The following is the table of contents.

- ART. I. THE SYSTEM OF EDUCATION IN MASSACHUSETTS.
II. LAWS OF PERSUASION.
III. METHODISM.
IV. BIBLICAL CRITICISM.
V. LIFE AND CHARACTER OF THE HISTORIAN NIEBUHR.
VI. WYCLIFFE.
VII. LATIN GRAMMAR.
VIII. LITERARY NOTICES.

From a brief circular accompanying the present number, we perceive that the Review has not as yet received that patronage which is necessary to give it a permanent support. We give an extract.

"The work has been sustained through five volumes only by special effort and considerable sacrifice on the part of a few individuals. At no time have the receipts been equal to the expenses, and at the close of each volume it has been necessary to provide for a deficiency. If the present number of subscribers were prompt in paying, and could an addition of three hundred responsible subscribers be obtained, we should consider that the work was supporting itself, with such a compensation for services rendered by the editor, contributors and publishers, as would secure a faithful execution of these several branches of labor."

"Having made and repeated these explanatory statements, the Committee, if their expectations of an increase of subscribers should not be realized, will feel justified in discontinuing the work at the close of the present volume without any further notice."

Robins & Folger, are agents for the work in this city, where subscriptions will be received.

AMERICAN ECCLESIASTIC.—The second number of this Periodical is published. The work is published bi-monthly, and contains 204 octavo pages each—making two volumes of upwards of 600 pages annually. The present number contains fourteen separate articles;—two of them alone are worth the price of subscription, viz: "The Eastern Question,"—The Policy of England, France, and Russia, in relation to Mehemet Ali, and the Turkish Empire; and "Ramus History of the Popes of Rome,"—the revolutions and the prospects of the Papacy.

Robins and Folger agents for this city.

We learn by an exchange paper, that the Rev. Thomas Leaver, of London, has accepted the invitation of the North Baptist Church and Society, in Newport, R. I. to become their pastor.

Bishop Doane of New Jersey, formerly a professor in Washington College in this city, has received an invitation to preach the Consecration sermon at the opening of the Rev. Dr. Hook's church, Leeds, Eng. He has accepted the invitation, and will sail for England in June next.

Circular of the Executive Committee of the American Baptist Home Mission Society. For this document see first page.

"AMICUS" shall receive attention next week.

The communication from "S. B." will be inserted soon.

COMMUNICATIONS.

For the Christian Secretary.

Bible Subjects.—No. 7.

A. M. 2132.—INCIDENTS IN THE LIFE OF ISAAC.—[B. C. 1872.]
The life of Isaac, Abraham's son, is interesting because it was said, "In Isaac shall thy seed be called." When he was but a child, his father made a great feast on his account. His birthright was contested by the son of Hagar, yet the decision was clearly given in Isaac's favor; although Ishmael, who is supposed to be the father of the Arabs, had the promise of becoming a great nation. One very prominent and remarkable providence in the life of Isaac, is his being offered up on Mount Moriah. The faith of Abraham was here tried to the very life;

and the submissive spirit of Isaac was no less conspicuous, as typifying the Lord Jesus Christ. Abraham, it appears, rose early, according to the command of God, and set off in company with two young men, with Isaac, to offer him as a burnt offering.—After three days journey, they saw the place afar off. It was probably the same spot of ground where our Saviour was crucified; and was about as many years before that event, as have passed since the Saviour came into the world. Abraham left the young men and went with his son to worship. Note. No man can worship God acceptably, without an acceptable sacrifice. Christ Jesus was sacrificed for us. "And Isaac spake unto Abraham his father, and said, My Father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand on the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him for a burnt offering." Where, in the history of ordinary men, can such a singular and gracious incident appear? The faith of the parent, and the submission of the son, appear very evident. Much is said in our days about faith and works,—about professing and obeying Christ. We are, some of us, very apt to ask if some other way will not do as well, rather than go forward as the Lord commands. Another remarkable portion of Isaac's history is his marriage. Abraham's servant goes a long journey, with a large company of attendants, to seek a wife for his master's son. He seems to typify the minister of the Gospel, who, in obedience to his master, is seeking a bride for the Son of God;—as the church is called the bride of Christ. The servant whom Abraham sent, ruled all that he had. So ministers are to rule well, and labor in word and doctrine.—The servant was commanded to go and take a wife for Isaac. If, however, the woman would not follow him to become Isaac's wife, the servant was to be discharged,—he had done as he was commanded;—so also with the ministers of Christ. Well, after a series of good fortune, the maid was found at the house of her father Bethuel, and when the servant of Abraham made known his errand, she said, I will go. They therefore returned, and the marriage was celebrated according to the customs of that age. Other circumstances in the life of Isaac, no less instructive, might be named, especially relative to the blessing of his sons, Jacob and Esau. But we must leave our readers to examine the history in Genesis. It cannot be improved by any other language than what is there employed. From these incidents, we learn that God is a God of providence, and that he will withhold no good thing from them that walk uprightly. How happy every willing soul, who loves and serves the Lord! Yields to his love and his control, and loves his holy word.

Where was Isaac offered? Who did he typify? Who were his sons?—How many years since his birth?—
—Ct. Feb. 25th, 1841.

To the Editor of the Christian Secretary:

DE SIR,—Being in your city, I accidentally dropped into a prayer-meeting, where the hearts of very many seemed truly warmed with divine love. And this state of feeling, I have generally observed, is characterized by corresponding efforts to do good. I believe that when the minds of Christians are illumined with the beams of heavenly light, and their hearts glowing with a Saviour's love, they will be ready in every good word and work. In this apparent state of feeling, at the close of the meeting, I was rejoiced to notice an effort made to more ably sustain the Secretary. This was as it should be; and I confidently hope the effort made, was not without success. Now I am aware that this periodical—its merits and its claims, have been too much overlooked and neglected by our denomination generally, especially in this State, where it should be intimately acquainted with every Baptist. I might here proceed to state some of its claims, but this is not my present purpose, neither is it my object to present its merits, but merely to throw out a few brief hints, which I sincerely hope, through the Divine blessing, may induce some, who ought to become, but never have been, its subscribers, that they may have opportunity to test both its claims and merits, by actual knowledge, for themselves. I think I may as well begin with an honest confession for thoughts of reformation, are usually, or ought to be, accompanied with confession. I have never myself been one of its subscribers, but by some means have generally had the reading of the Secretary, so that I am, partially at least, acquainted with its character, and can recommend it, and intend now to become a subscriber; you may consider me, if you please, a life subscriber, at least I now intend to patronize it, as long as it is published; and should it be suffered to die for want of patronage, (which God grant it may not) I will use my feeble efforts to keep it alive, or to re-suscitate it. And is this not the case of many others who obtain the reading of the Secretary, perhaps by some means, not always the most generous in the eyes of the printer, and willingly content themselves without ever placing their names upon the subscription list? Are there not many others who can well afford, yea, they think they must afford, (especially some who live out here in the country,) a political paper, the organ of their party, although they profess to be Baptist, yet cannot possibly take the Secretary, because they think they cannot take two papers? What give religion the minor place? If you cannot take two papers, you ought, from various considerations, take the Secretary, both for the example and for the good of your family. Are there not many young professors, who have imbibed a sickly taste for light, fashionable reading, who do not quite like the looks of being found studiously engaged over the pages of a fustian novel, but will go round the corner, by taking the "Brother Jonathan," the "New World," the "Sat. Eve. Courier," &c., and pore over their columns, neglecting the Secretary? Now I do hope, that every young convert especially, will see for themselves, if indeed these things are so. I hope they will see to it, for their own moral good—for their growth in grace—for

their spiritual benefit—for their religious knowledge, and formation of their religious characters, and be led to take a decided stand on this point. The cost of the Secretary is but a trifle, compared to what almost every body spends needlessly, in the course of the year, or worse than uselessly. I hope they will also try to sustain it, by recommending it, by so reading it, as to repeat its contents, that their associates may become interested sufficiently to go and do likewise. And those whose talents are sufficient now and then, to contribute matter, that the editor may always have his "quiver" well stocked with "highly polished and sharp pointed arrows," that he may be enabled to do great execution in the enemies ranks, and wield a mighty moral influence throughout our whole State. The Secretary ought to be so elevated, that it would be disgraceful for a Baptist in the State, not to make it his weekly guest, and every young convert his second pocket companion. I am confident if his first pocket companion (the Bible) was consulted enough, the convert would much better relish the Secretary than he would some of those literary—fashionable, and I had almost said, nonsensical, and dangerous prints which are too often found in the hands of the young Christian. I for one, Mr. Editor, will use my influence in its favor, and will endeavor to induce my Baptist neighbors especially, to send you their names. My letter is already longer than I anticipated; you may publish any, or all of it, if you think it will do good. Respectfully,

For the Christian Secretary.

Porterville, Feb. 25th, 1841.

After a long night of darkness, declension, diminution by deaths, removals, exclusions, backslidings &c., the Second Baptist Church in North Stonington, has, within a few weeks past, enjoyed a very precious revival, resulting in the return of many wanderers, as well as new subjects of grace; about forty of whom have been buried with Christ in baptism. It would be pleasing to state particulars, but you have not room in your paper. [Our correspondents shall always have room for revival intelligence.] I only say, that it has been my privilege to be with them much of the time in connexion with other ministering brethren, and Elder John Greene, (Seventh day Baptist) of Hopkinton, R. I., may be considered "chief speaker," having been among them from the commencement. Affectionately yours,
ERASTUS DEMISON.

SELECTED SUMMARY.

From the Baptist Advocate.
FROM OUR WASHINGTON CORRESPONDENT
U. S. REPRESENTATIVES' HALL,
WASHINGTON, D. C., Feb. 18, 1841.

MR. EDITOR.—We have this morning witnessed an exhibition of Col's potent fire arms, discharging itself a half a dozen times in rapid succession. The thought struck me, that this invention was calculated to prevent war, and should therefore be denominated the Pacifier. Suppose a place to be fortified with cannon made on this principle, or suppose an army intrenched, and furnished with muskets, artillery, &c., of this kind, what invading force could make a successful attack? A New Orleans affair would, under such circumstances, become a comparative skirmish, to the havoc that would be made in the ranks of the assailants. And as this would prevent invasion, and there would be no fighting if both parties remained at home, a cessation of war would be the natural consequence.

The Supreme Court, which is usually very dull, was yesterday the great point of attraction. The court room was thronged by an admiring crowd. The great Mississippi slave case was under consideration. This case consists in a charge of citizens of various States, on citizens of Mississippi, for payment for slaves. The plan set up on the part of the Mississippians, is that they are not bound to pay for the slaves, because it was contrary to their constitution, for slaves to be brought in to their State for sale. Mr. Clay was counsel for the plaintiffs. In the course of his speech, he said that the slave population of Mississippi already exceeded the white by 21,000, and that the safety of that state consisted in its connection with the Union—consisted in the productions of the genius of Fulton, by which, from the banks of the Ohio and the Mississippi, myriads of the sons of the West could be speedily transported by steam to her aid, in case of a servile insurrection. He likewise took the ground, that no slave State had the right to prohibit the introduction of slaves as merchandise from another State; and that no State had the right to prevent their transportation through its territory from one State to another. Congress having the sole right to regulate commerce between the States. He further contended, that Congress itself had not the right to prohibit the slave trade between the States, that body having the power to regulate commerce, and not to destroy it.

There was what is denominated an "Experience Temperance Meeting," in this place, last evening. It was rendered very interesting by the narrative of the intemperate course of several individuals. At the temperance meeting held last Sunday afternoon, in a Methodist chapel in this city, Hon. Mr. Briggs, M. C., made a very impressive extemporaneous address. It drew tears from many eyes more than once.

The House continued in session last evening till 9 o'clock, but I thought it worth my while to attend a meeting last evening; there was an exhibition of a most admirable astronomical apparatus, of a novel kind. It consists of a large wire-framed globe, with a transparent covering, on which are delineated the starry heavens. A light being placed in the centre of the globe, it casts the shadows of the various constellations, &c., on the walls of the room, and as the globe revolves, the various constellations are thus brought into view. By a similar process, the changes of the moon, eclipses and various other astronomical phenomena were illustrated. The whole exhibition was one of intense interest. At its close, there was a discussion of great ability, between several members of the Society on the question.—Whether the British government partakes more of the despotic, or the republican character.

February 20th.
The Amistad case came on to-day in the Supreme Court. Mr. Adams is to put forth his energies on this occasion.—Of course there will be another grand affair of it, and another thronged court room. How much there is in Washington, during a session of Congress, to keep one interested and excited.

Rev. Mr. Cookman, the eloquent chaplain to the Senate, has informed me to-day, that he is to be stationed in your city next June; so that the New Yorkers will soon have an opportunity of listening to the eloquence which in this Hall has repeatedly charmed listening Representatives and Senators.

The appropriation bill has been under discussion for some days in the House. They seem to be waking up to the subject of retrenchment and reform, and you will not be surprised at this when you learn, that the income of the New York Postmaster, from salary, boxes, &c., has been about \$25,000 in a single year; and the income of the Collector, from salary, seizures, &c., about \$40,000. These are but specimens of the general state of things in this respect. I think that all will agree, that there ought to be no such princely incomes, drawn from public resources, in this Republic.
Yours,
PRIMITIVES.

FATAL EPIDEMIC.—We are sorry to learn, from the Knoxville Register, of the 6th February, that a fatal epidemic which lately made its appearance at West Tennessee, is gradually extending itself, and has created much alarm in the vicinity of Henry county. It is supposed to be the disease known some years since in that section of the country, as the "Cold Plague." Its ravages are well remembered in several upper counties of East Tennessee, and western counties of North Carolina.

BY HIS EXCELLENCY
WILLIAM W. ELLSWORTH,
Governor of the State of Connecticut.

A Proclamation.

Man, though endowed with faculties evincing his high origin and nobler destiny, has lost the image of his Maker. Fallen from his original state, his moral nature has become corrupt and his practice disloyal to heaven. In the light of God's law, he is a sinner, whether viewed alone or in society; in a savage or civilized state—ignorant or enlightened—in every country and in every age. The consequences of transgression are fearfully exhibited in the book of nature as well as in that of revelation, and call for deep humility before an offended God. But to Him who mingles promises of pardon to the penitent with denunciations of punishment;—to Him who dispenses mercies rather than chastisement, we have encouragement to apply, if we come with humbleness of mind, in the name of his Son Jesus Christ, the Mediator and Redeemer.

In the spirit of the foregoing sentiments, and in accordance with the early and revered custom of New England, I do appoint FRIDAY, the ninth day of April next, to be observed as a day of Humiliation, Fasting, and Prayer; and invite the people of this State to assemble on that day, with their religious teachers, in their usual place of worship, and to confess their sins and humble themselves before God; especially to acknowledge and lament their forgetfulness of his Providence; their ingratitude for public and private blessings; their perversion of his bounties; the irreverent and atheistical spirit of our age and nation; the prevalence of falsehood, intemperance, restless ambition, envy, selfishness, injustice, and oppression; together with the bitterness of party strife which dishonors our institutions and threatens our dearest interests. Let us then, as individuals and as a people be low in the dust, mourning with brokenness of heart before the Majesty of Heaven, that judgments may be averted and His forgiveness and favor secured.

I request likewise that prayer be offered that God would enable us to see all the errors of our way; that he would direct our paths; enlighten our course, and assist us in our efforts after new and more perfect obedience; that he would kindle a purer patriotism in the bosoms of our public men; give us rulers and judges of uniform uprightness; bind in closer affection these states; subdue sectional jealousy; avert war; prosper the efforts of science and benevolence; and direct the active spirit of our age to the accomplishment of His grand design in the enlargement of the Redeemer's kingdom and the promotion of his cause on earth.

Given under my hand and the seal of said State, at Hartford, this twenty-sixth day of February, in the year of our Lord one thousand eight hundred and forty one, and of the Independence of the United States the sixty-fifth.

WILLIAM W. ELLSWORTH.

By his Excellency's command,

ROYAL R. HICKMAN, Secretary.

WASHINGTON, February 25.

DEATH OF JUDGE BARBOUR.

The Supreme Court of the U. S. adjourned as soon as they met this morning, in consequence of the sudden death of associate Justice BARBOUR.

Judge Barbour died in his bed this morning. He attended Court yesterday in his usual health. He has, however, been in feeble condition for some time. It is said that he had a heart complaint, an apoplexy, a palsy, or something—which means that he came to his death, because men must die. There will, no doubt, be a post mortem examination.

Mr. Barbour came to Congress in 1813 and served till 1825. For two years he then served as a Judge in Virginia. In 1827, he again came to the House, and there served for three sessions. He resigned in the middle of his term to take a vacant bench in the Judiciary of Virginia. In 1830, he was appointed, by General Jackson, Associate Justice of the Supreme Court of the United States.

Mr. Barbour was about 60 years old at the time of his death. He was bred as a lawyer; and was eminently successful at the bar. He was distinguished in Congress, and especially as a ready and keen debater. He was elected Speaker in 1823, and served with credit in that high station for one Congress.—*Journal of Commerce.*

WAR MOVEMENT IN MAINE.—On the 24 inst., resolutions on the subject of repelling British aggression, were offered in the House of Representatives, and referred. The Portland Argus of the 15th inst., states that these resolutions were taken up by the Senate on the 13th, and after being amended by inserting \$1,000,000 instead of \$400,000, for the defence of the State, they were referred to the Boundary committee.

RESOLUTIONS were also offered and referred to the same committee, requesting the President of the U. S. to cause the immediate removal of the armed force now stationed upon the upper valley of the St. Johns.

BANK OF FULTON, VT.—The capital stock of the Bank of Fulton, Vt. has been all subscribed for, chiefly by citizens of that place—amount \$100,000. The bank will commence operations as soon as the necessary arrangements can be made.

NAVAL PROMOTIONS.—The names of 44 passed mid-shipsmen have been sent to the Senate of the U. S. States, for promotion to lieutenants. Also 30 lieutenants for promotion to commanders, and, if the old ratio is observed, 19 commanders will be promoted to post captains. This will make a hole in the Register, as they will no doubt be confirmed.

HORRID MURDER.—We learn by a slip from the office of the Exeter News Letter, that a Mrs. Bean, wife of Richard Bean, of Brentwood, was murdered in Exeter, on Sunday night last, supposed by her husband, who was intoxicated at the time. She was about 61 years of age.—*Boston Transcript.*

REV. MR. PIERPONT.—An Ecclesiastical Council, composed of pastors of the several Unitarian churches in Boston, with delegates, is in session at the Circuit Court Room in that city, to act upon the protracted difficulty between Rev. Mr. Pierpont and the Hollis st. church.

THE BROOKLYN MURDER.—Mr. W. H. Stokes, who was arrested some days ago, on suspicion of having been concerned in the murder of Master Phelps, has been discharged; investigation proving that the suspicion was entirely unfounded.

FANNY ELLISER.—A correspondent of the Journal of Commerce, writing from Havana, in the island of Cuba, says: "Fanny Elliser is more the rage here than she was in New York. The people of Havana are still greater fools than they are in the U. S. States. On her benefit night, next week, a purse is to be presented to her, to which fifty of the rich creoles here have subscribed sixty ounces of doubloons each, making the sum of fifty-one thousand dollars. One of my friends has seen the list, or I would not believe it."

THE LEARNED BLACKSMITH.—Mr. Burritt, the learned blacksmith, has recently delivered a lecture before the Lyceum at Springfield, which for literary beauty and performance, astonished all who heard him. Says the Republican of that place, "this subject glowed and sparkled on his anvil." Mr. Burritt is about thirty-two years of age, of modest, prepossessing manners and appearance. He still continues his manual labor daily, and the study of foreign languages. He has already become master of more than fifty different languages.—*Northampton Courier.*

The printers of the city of Savannah recently appointed a committee to wait on the editors of the daily papers, and request them that no labor may hereafter be required on the Sabbath.

It is said by a correspondent of the London Record, "that it is no uncommon sight in the under-graduates' rooms at Oxford, to see crucifixes, on their mantel pieces, and figures and pictures of the Virgin adorning their walls."

Newburyport, in extent of territory, is the smallest town in Massachusetts—containing but about 647 acres. Here, in 1770, the celebrated Whitefield died, and the house in which that event took place is still standing.

The Old School Presbyterians number in the United States, 126,563.

Some workmen, engaged in digging away an embankment in Jackson street, Brooklyn, near the Navy Yard, on Thursday, dug up a quantity of human bones. Among the rest were the remains of a skeleton with iron manacles still on the wrists. It is highly probable that the mouldering bones are the remains of some of the victims of oppression on board the notorious Jersey prison ship.

DEATH OF JAMES G. BRADDOCK.—The Albany Evening Journal of Saturday, says that James G. Braddock, Esq., extensively known in early life as a poet, and for the last fifteen years as the editor of different newspapers, after a long illness, died this morning. His remains were conveyed to Troy for interment on Monday.—*Evening Post.*

The friends of temperance in Baltimore contemplate erecting a large and substantial Hall in that city, in which to hold their meetings.

An attempt was made to fire the barn of Mr. Moses Clements, in Worcester, Mass., on the 4th inst., and \$50 is offered for the detection of the incendiary.

Several of the Maine Banks have petitioned the Legislature for permission to reduce their capital.

One of the heaviest Philadelphia Brokers, it is rumored, failed on the 25th ult. He had bought U. S. Bank stock freely at 65.

The Hartford and New Haven Rail Road Company, has declared a dividend of 3 per cent, payable at the Phoenix Bank, in this city, on the 15th inst.

U. S. Bank Stock, stood at 17, in Philadelphia on Saturday.

AN ENEMY.—There is no enemy like an offended conscience. It harasses the soul, weakens the moral energies, destroys the peace of the mind, brings into captivity, to sin and death. The only way to avoid such an enemy is to obey God and have a conscience void of offence towards God and towards man.

THE WILL OF MR. BARTLETT.—We learn that the late Wm. Bartlett, Esq., of Newburyport, has bequeathed fifty thousand dollars to the Theological Seminary at Andover, making more than two hundred thousand dollars as the total amount of his donations to that institution.

MARRIED.

In this city, on Wednesday evening last, by the Rev. Mr. Daggett, Mr. J. H. Rockwell, and Miss Maria N. C. Ols, all of this city.

In Tolland on the 7th inst., by S. Barrows, Mr. John N. Barrows to Miss Sarah Freeman, both of Mansfield.

At Suffield, by Rev. A. C. Washburn, Capt. Alanson S. Burbank, to Miss Mary W. Griswold, both of Suffield. Mr. George A. Loomis, to Miss Maria E. Loomis, both of Suffield.

DIED.

In this city, 19th ult., Albert H., youngest son of J. D. and Hannah W. Root, aged 8 months.

In Wethersfield, Rocky Hill, Mr. Harvey Richardson, aged 34.

At North Woodstock, on the 10th ult., much lamented, Mr. Ferley Lyon, aged 62 years.

At Williamstown, on the 16th ult., Mrs. Ruby Fisk, wife of the late Mr. Nathan Fisk, in the 63d year of her age.

In North Stonington very suddenly on the morning of the 20th ult. Mrs. Nancy B. York, wife of Captain Nathan York in the 24th year of her age. Her funeral was attended on the 21st by a very numerous and solemn concourse of friends, who were addressed by Rev. John Green of Hopkinton, R. I. in a feeling and pathetic manner, from Romans 8th chapter, 31st verse.

The language of eulogium on the dead is too common and too indiscriminate, to entitle it always to respect. The writer of this feeble tribute to the memory of departed worth, cannot, however, but indulge the hope, that when it meets the eye of living recollection, it will be allowed to be neither feigned nor exaggerated. All who had the happiness of an intimate acquaintance with Mrs. York, will bear testimony, that in her manner she was mild and conciliatory—of candor almost inimitable—of affections sincere—with feelings animated, yet refined and correct.—In the profession and practice of the holy religion of Jesus Christ, sincere and devout—and notwithstanding the endearing ties of nature, the tears of a kind and indulgent partner,—the thoughts of leaving beloved children—and the sympathies of near and dear friends, all rushing upon her mind, yet her language was (like the great apostle) for me to live in Christ, to die is gain; and she chose to depart and be with Christ rather than to suffer the pains of the body any longer.

"From an admiring world she chose to fly."

"And banished every passion from her breast!"
If diffidence in a child—a solicitation in a wife—tenderness in a parent, a sincere christian and friends are characteristics which ought to endear any one to the world. She possessed them all, to an eminent degree in life, she may be truly said, to have been an ornament to her sex. Whilst we lament the irreparable loss which this amiable woman must be to her friends and acquaintance, we cannot but feel also for that which the surviving partner and two small children have sustained in this dispensation of Providence.

Relieved by all whom worth could charm,
While friendship shall the bosom warm;
Thy loss, dear friend, we will deplore,
Till memory's self shall be no more.

F. S. P.

Receipts for the week ending March 3.

D. Burgess, 240; Francis Dana, 200; Mrs. Sylvanus W. 128; L. Godard, 200; Wm. Richardson, 200; J. A. Taintor, 200; Cornelia E. Bart, 200; Dea A. Clapp, 200; Wm. Savage, 200; J. Lee, 200; C. Ray, 200; E. Wright, 200; William Bates 200; Cyrus Hotchkiss, 500; H. F. Gardner, 100; Eliza Estabrooks, 200.

NOTICE.—An adjourned meeting of the "Trustees of the Conn. Literary Institution," will be held at the Chapel of the 1st Baptist Church in this city, on Wednesday, the 10th day of March, at 10 o'clock, A. M.

March 5, 1841.
ALBERT DAY, Pres't.
NOTICE.—The Board of the Connecticut Baptist Education Society will meet at the Chapel of the North Baptist Church, Hartford, on Wednesday the 10th of March next, at 10 o'clock A. M.

Deep River, Feb. 20, 1841.
H. WOOSTER, Sec.

NOTICE.—The Board of the Connecticut Baptist Convention will meet at the Chapel of the North Baptist Church, Hartford, on Wednesday, the 10th of March next, at 1 o'clock P. M.

Deep River, Feb. 20, 1841.
R. JENNINGS, Rec. Sec.

RUBBER OVER SHOES.—The subscriber has just received a beautiful lot of Ladies' and Gent's RUBBER OVER SHOES, many of them are of the kind most desired by Ladies, thin, even, and smooth. The price of Rubbers in the importer's hands has advanced since last Fall about 30 per cent, but I shall sell them off at a very reasonable advance.
THOS. WINSHIP.
Hartford, March 5, 1841.
3w51

SUBSCRIPTIONS FOR THE CHRISTIAN SECRETARY will be received at No. 102 Main st. Norwich, Ct. Also in the following towns, viz:—Lisbon, Canterbury, Brooklyn, Pomfret, Woodstock, and Eastford. The papers delivered at the subscription price, free of postage.

M. SAFFORD,
Agent Norwich News Office.

CHARLES ROBINSON,
ATTORNEY AND COUNSELLOR AT LAW,
SOLICITOR IN CHANCERY, NOTARY PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New Haven.
JUST received, and for sale by ROBINS & FOLGER, The Almanac & Baptist Register for 1841.
Woolsey on Bysmism.
Persons wishing to become subscribers to the "Mothers' Journal" for the current year, will please forward their names with the amount of their subscription, post paid, to R. & F. The numbers for this year will be delivered at their Store in Hartford.
Hartford, Feb. 1, 1841.

Select Hymns.
A new and beautiful edition of this very excellent work, admirably adapted for use in Conference and Prayer meetings, is just published by the subscribers, and for sale at their Bookstore No. 180 Main street.
ROBINS & FOLGER.
Hartford, Feb. 19, 1841.
1469

POETRY.

For the Christian Secretary.
Charity.

Mersey's own boon! which mid the waste
That sin and sorrow's made below,
Gives us the joys of heaven to taste—
While ministering to human woe.

Mid heaven's hosts—the brightest star!
On which angels love to gaze—
Scattering its beams of love afar—
While grateful hearts their tribute raise.

Purest of all the gems that grace
The brow, where noblest virtues shine!
Lending a charm to Beauty's face—
Angelic—lovely, and divine.

Sweetest of all the flowers that bloom
Beside the Christian's heavenward way!
Shedding abroad its rich perfume,
Without alloy—without decay.

'Tis thine to bind the broken heart—
Affliction's wounded spirit cheer—
Sweet comfort to the sad impart,
And dry the grieving mourner's tear.

'Tis thine to clothe the naked form—
To fill the hungry mouth with bread—
'Chill Penury's' pale offspring warm,
And watch beside the dying bed.

Wherever Misery makes her stay,
Thence thou art always seen to bless—
The pains of sickness to allay—
Th' oppress'd to raise—the wrong'd redress.

Most happy they, within whose breast
This godlike, heavenly grace is found,
With constant joys their souls are blessed—
Their days with peace and plenty crown'd.

Heaven's richest blessings o'er shall flow
Upon their pathway here below—
'Till with th' angelic choir, they raise
To God of Love, sweet songs of praise.

Hartford, March, 1841.

G. R.

MISCELLANEOUS.

Stephen's Death.

We have left the council chamber, and are outside the city walls. What a tumult! What rage and fury! The execution takes place. O, dreadful! dreadful! The witnesses who, according to the law, were to cast the first stones, lay down their garments, as the sacred historian informs us, at the feet of a young man named Saul, and he took pleasure in his death! Good God! and yet this Saul became a Paul! O free, unfathomable, Omnipotent grace!

The witnesses take up stones; Stephen sees it; but his countenance continues firm and cheerful. He knows in whom he believes, and whither he is going. Do not expect my friends, that the Almighty will now stretch forth his strong arm from the clouds, and dash the tools of Satan to pieces with his thunders. No; Stephen must fall. The Lord requires people for the martyrs' crowns which angels weave above, and the blood of the martyrs enriches the soil of the church. Stephen is also well satisfied with it: he longs to be at home. The storm breaks upon him: the stones fly; his head already bleeds. He then joyfully opens his mouth, as if he were pelted with roses, and exultingly exclaims, "Lord Jesus receive my spirit!" Lord Jesus! Lord Jesus! thou precious war-cry of God's children—the watch-word by which we recognize each other—the trumpet's blast at which the walls of Jericho fall down!—That which the ringing of the alarm-bell is to the inhabitants, when fire is in the city—the signal-gun in the field at the approach of the enemy—all this and much more are the words "Lord Jesus" to the church of God—they are never silent in it. It is the cry with which the aged pilgrim leaves the world—in which all their sighs are clothed, and all their longings vents itself. Lord Jesus! Thou precious watchword! O, if we had not thee, we should be the most miserable of all creatures! Wherewith should we adjure the storm? Wherewith should we tranquilize the poor disturbed heart? Wherewith should we face the devil and sin, and soar aloft above the storms of the present state! We have our sword, our staff, and every thing together, in the words "Lord Jesus!"

"Lord Jesus receive my spirit!" With these words he commits his soul into the hands of his King. O refuge in every age! O, secure resort! O, sweet resting-place! It is not dreadful to fall into these priestly hands, and happy is he who offers up himself upon this altar. Many a one becomes conscious, only in the last moments of his life, that he has a soul which cannot go the same way with the flesh. Whither shall he go with it? back into the world? The gates to it are closed. Into the hands of the devil? That would be dreadful. Into the Almighty's hands? He is a consuming fire. To the Lord Jesus? He does not believe in him. Horrible dilemma! But Stephen is at no loss. He has way and space enough. He sinks upon the bosom of his Mediator, exclaiming, "Lord Jesus receive my spirit!" We hear nothing of a—"Be not afraid of me!"—"Impute not my sins unto me!"—"Be my advocate in judgment!" All this had preceded. There is no longer any mountain in the way; no whirlpool causes him trouble, no rock obstructs his passage home. Every thing is removed out of the way; he is able to steer a direct course, as upon a smooth and level mirror, into his desired haven, and cast his soul into the hands of God without further ceremony. Stephen dies by no means like one who, at the last moment, is plucked like a brand from the burning, and at his last breath, environed by his sins, surrenders at discretion, and then with his eyes bound, not knowing what land his vessel will make, passes over, half-hoping, half-despairing into eternity, as into an unknown country. Stephen dies like one who has already felt the hands into which he commits himself, rest with blessing on his head, and who has long before received from the wedding garment in which he is able to stand before God, and confidently feels whither he is going. Such is indeed a happy death.—*The Flying Roll, by Krummacher.*

From the Christian Watchman.

Household Baptism.

"We do not see how our Baptist brethren can well answer the following pithy remarks of Dr. Wardlaw:—
"It is a remarkable fact," says the doctor, (p. 109,) "that we have no mention of any thing resembling the baptism of households or families in the accounts of the propagation of the gospel by our Baptist brethren. That the apostle baptized families no believer of the Scripture history can doubt; and we have seen that the manner in which such baptisms are recorded, or referred to indicates no extraordinary thing. Now it surely is an extraordinary thing that in the journal and periodical account of Baptist missions in heathen countries, we should never meet with any thing of the kind. I question whether, in the thirty years of the history of the Baptist mission in India, there is to be found a single instance of the baptism of a household.—When do we find a Baptist missionary saying, 'when she was baptized, or her family?' or, 'I baptized the family of Krishnao, or any other convert?' We have the baptism of individuals, but nothing corresponding to the apostolic baptism of families. This fact is a strong corroborative proof that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected some little correspondence in the facts connected with it."—*Dissertation on Infant Baptism.*

The above article has been copied into the periodicals of the various pedobaptist denominations both in England and in this country. It appears to be a call for information—an appeal to those who adhere to believer's baptism alone, to exhibit whatever facts may be in their possession. We have reason to believe that our pedobaptist friends are candid in making these statements—at least, it is the part of charity to think so till the contrary is proved, and it will presently be seen whether they will be equally candid in admitting the correction. Dr. Wardlaw is not alone in this matter, but if we may judge by the number and character of the men who have made similar statements, his impressions on this subject are quite prevalent. A distinguished theological Professor states in his lecture room, that household baptisms never occur among Baptists, and of course their practice cannot agree with that of the apostles. Says Dr. Woods, Doctrinal Tract, No. 35, p. 26, after mentioning the household baptisms of Lydia, the Jailor, and Stephanus, 'In all the histories of those churches which reject infant baptism, not a single case occurs in which this phraseology is used. Hence, a great majority of readers in every age, have actually received the impression from these cases of household baptism, that families containing little children were baptized on the ground of their parents' faith.' Dr. Bowdler remarks: "Nothing can be more manifest than the two facts. First, the apostles did practice family baptism. Second, The Baptist brethren never do practice family baptism? Which of them is the orthodox follower of Christ?" [His own italicizing and pointing.]

These extracts are sufficient to show that information is needed on this subject. It is always gratifying to a candid mind to know that what appears true in theory, is confirmed by fact, and we confess that if the doctrine of exclusive believer's baptism were not thus confirmed, our confidence would be shaken. We have, therefore, undertaken the task of collecting a few facts, which we will give below. It may be proper to add, that we have only given the results gathered from the documents in our possession, which in most cases contain all the particulars of names, residence, &c., which any one who desires it, may freely examine. We will commence with the churches in our own country:—

"There are now eleven whole households of communicants in the First Baptist Church in N. Haven, Conn."—*Convert's Guide*, page 116.

The pastor of the Green Street Church, Albany, under date of Feb., 1840, writes, "Last Lord's day there were baptized into the fellowship of our church a number of whole families, and one family converted among us consists of a father, mother, six daughters, and two nieces, who all go on their way rejoicing."

Says the Pioneer, "During a revival in Madison co., Ia., the jailor of the county, and his household, were baptized, that is—immersed."

Rev. Dr. Kenrick, President of New York Hamilton Literary and Theological Seminary, has furnished a list of nine household baptisms, with the name and residence of each, in which father, mother, and all the children, were baptized into the fellowship with Baptist churches; the number of children differing from four to eleven in each family. He adds, "some eight or ten more have been named to me, but I have not the names, and have not added them to the list."

Rev. L. Porter, pastor of the Worthen Street Baptist Church in Lowell, informs us that there are six families connected with his church, all the members of which, varying from four to seven, have been baptized on profession of faith.

In the Boylston Street Church, in this city, there are four baptized families.

Rev. John Peck, of this city, has furnished us four instances of families, every member of which had been buried with Christ in baptism on profession of faith. The fathers of two had previously been Congregational ministers.

Rev. W. H. Shailer, of Brookline, Mass., has furnished us four instances.

Rev. O. Ayer, of Littleton, Mass., says: "I baptized within the last year two households, i. e. two men and all their house. I baptized another man and all the members of his household who had not been baptized before."

It may still be asked, Do Baptist missionaries ever baptize whole households? Dr. Wardlaw says they do not. Dr. Woods asks, "Would any honest and pious missionary, who excludes infants from the ordinance of baptism, and knowing that his practice would form a precedent for those who should follow him, allow such passages (as occur in the Acts of the Apostles in reference to household baptisms) to appear in his published journal? To us it appears perfectly clear that the apostles administered baptism to believers and [to] their households on their account. The writers must have been aware that such would naturally be the inference from their language. Did they design to lead us into error?"

We have not examined our missionary journals very extensively, nor do Baptist missionaries appear to have made much account of facts of this kind in the short time since their modern missions have been in existence. We will content ourselves, therefore, for the present, by placing the following facts by the side of the above statement.

Rev. J. S. Griffin, a home missionary in Virginia, reports: "Since my appointment I have attended three associations, constituted two new churches, and baptized one whole household of happy converts."

Rev. Mr. Vinton, missionary to the Karens, writes: "Last night I reached a village about five miles from this place, where is a Christian family which I recently baptized. Household baptism is very common among the Karens. We have no less than eight whole families belonging to the church, besides many that have all been baptized except the young children."

It should be recollected that the Karen mission is not as old as was the apostolic mission when the Acts were written, which contain the record of two instances only.

We have now presented upwards of fifty instances of household baptism, and we have been promised perhaps as many more which we have not received. As we have it in contemplation to prepare another article similar to this, we request missionaries, ministers, and all others who may have facts of this kind, to lose no time in communicating them to us. Let us be prepared to show that our practice agrees in every respect with that of the early disciples and apostles of Christ, in faith, in purity, in zeal, and in the administration of the ordinances of the Gospel.

We now appeal to those editors who "do not see how our Baptist brethren can well answer the pithy remark of Dr. Wardlaw," whether they have been satisfactorily answered. If so, it only remains for us to see whether they will be candid enough to let their readers see the answer.

CHILDREN'S CORNER.

Death of a School Boy.

He was a very young boy; quite a little child. His hair still hung in curls about his face, and his eyes were very bright; but their light was of heaven, not earth. The schoolmaster took a seat beside him, and stooping over the pillow, whispered his name. The boy sprang up, stroked his face with his hand, and threw his wasted arms around his neck, crying out, that he was his dear, kind friend.

"I hope I always was. I meant to be, God knows," said the poor schoolmaster.

"Who is that?" said the boy, seeing Nell. "I am afraid to kiss her lest I should make her ill. Ask her to shake hands with me."

The sobbing child came closer up and took the little languid hand in hers. Releasing his again after a time, the sick boy laid him gently down.

"You remember the garden, Henry," whispered the schoolmaster, anxious to rouse him, for a dullness seemed gathering upon the child, "and how pleasant it used to be in the evening time? You must haste and visit it again, for I think the very flowers have missed you, and are less gay than they used to be. You will come soon my dear, very soon now, won't you?"

The boy smiled faintly, so very faintly, and put his hand upon his friend's grey head. He moved his lips too, but no voice came from them; no, not a sound.

In the silence that ensued, the hum of distant voices borne upon the evening air, came floating through the open window. "What's that?" said the sick child, opening his eyes.

"The boys at play upon the green," he took a handkerchief from his pillow, and tried to wave it above his head, but the feeble arm dropped powerless down.

"Shall I do it?" said the schoolmaster.

"Please wave it at the window," was the faint reply. "Tie it to the lattice. Some of them may see it there. Perhaps they'll think of me, and look this way."

He raised his head and glanced from the fluttering signal to his idle bat, that lay with slate and book and other boyish property upon a table in the room. And then he laid him softly down once more, and asked if the little girl were there, for he could not see her.

She stepped forward and pressed the passive hand that lay upon the coverlet. The two old friends and companions—for such they were, though they were man and child—held each other in long embrace, and then the little scholar turned his face towards the wall and fell asleep.

The poor schoolmaster sat in the same place holding the same cold hand in his, and chafing it. It was but the hand of a dead child! He felt that; and yet he chafed it still, and could not lay it down.—*Master Humphrey's Clock.*

Dry Goods at Cost.

THE Subscriber wishing to reduce his stock, now offers to sell from his large and extensive assortment of Staple and Fancy Dry Goods at cost, for the coming six weeks.

He will merely say to people in the country, and all purchasers of Dry Goods, that they can here find bargains if they never found them before in Hartford, for a few weeks at least. "A word to the wise." &c. Please call and see.

A. F. ALPHESS.

No. 236 Main st.

Feb. 19.

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A Card to the Ladies.**MISS C. PETTIBONE & CO.,**

RESPECTFULLY informs the Ladies that they have just received from New York a large and beautiful assortment of Millinery and Fancy Goods, of the latest importations; consisting, in part, of plain and figured Silk Velvets; rich plain and embroidered Ribbons; changeable Silks, Gro de Lyons, Poi de Soi; Velours Ottoman, a new and splendid article for Bonnets; corded silks of a variety of styles; Honeycomb and Brussels Lace; black Lace for veils and trimmings; plain crimp'd Muslin Collars; net and silk Lace; French Collars; Scarfs; plain Cravats; black Velvet Ribbons; a large and beautiful assortment of silk Hats and Hoods, made from the latest patterns; super Florence and Leghorn Bonnets; plumes; French Flowers, &c., &c. Also the latest patterns for Cloaks, Dresses, & Caps.

READY-MADE CLOAKS.

Stores 235 and 246 Main street.

November 13, 1840.

Wake up! Wake up!!

AS the political strife is now over as to who shall be our next President, we conclude the people will begin to inquire, where can we find the best bargains in Dry Goods? Thinking that we can aid those who make the inquiry, we would say, turn your attention to the stock of Dry Goods now opening at 263 Main street, where we pledge ourselves to give the greatest bargains to be found in this city, either at wholesale or retail. All we ask is, for people to wake up to their own interest, by giving our stock of Dry Goods an examination before purchasing.—Our motto is, not to be undersold. Call and see, a No. 263 Main street. (Not exactly on the corner of Main & Morgan sts.) but one door south, the Goods will be sold at any rate by

BARROWS, HASTINGS & CO.

Nov. 13, 1840.

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Wayland's do. Jay's do. Payson's do.

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Storr and Platt do.

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Hodge on Romans.

Prideaux's Connexions. Shuckford's do.

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Knapp's Theology.

Dick's Works.

Dick's Theology.

Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor.

Cottage Bibles.

Henry and Scott's Expositions.

The Old and New Testaments. Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paragraph Bible by Coit and Nourse.

Wesley's Works.

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Plenary Inspiration of the Scriptures, by Rev. S. Noble.

Bickersteth's Works.

Evidences of Christianity, by Alexander, Paley, Jenkins and Leslie.

Young man's Closet Companion.

God's Better Covenant.

Cases of Conscience.

Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.

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Phillips's Guide.

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Physical Theory of another Life.

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Dominion of Christ.

Symington on the Atonement.

Romans's Holy War.

Walk about Zion.

Sutcliffe's British Pulpit.

Hill and Valley by Catharine Sinclair.

Drelicourt on Death.

Memoir of Rev. J. Vail.

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500,000 Henning's & Sons best drill eyed Needles, part of which are put up in gift boxes, which are now offered at wholesale cheaper than can be found in this State, by

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Nov. 13, 1840.

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NOTICE is hereby given, that the subscribers have been appointed by the Court of Probate for the District of Berlin, commissioners on the estate of Hooker Gilbert, late of Berlin, deceased, represented insolvent, and that six months from this date are allowed by said Court to the creditors to bring in and prove their claims against said estate: and that they will attend to the duties of their appointment, at the Probate office in said Berlin, on the last Saturdays of Jan. inst. and June next at 1 o'clock, P. M., on each of said days.

ASHBEL HOOKER, } Com'rs.

HENRY NASH, }

Dated at Berlin the 18th day of Jan. 1841. [46]

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